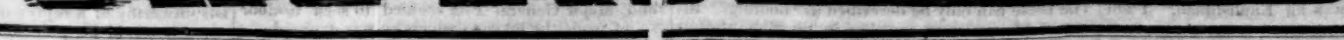


[illegible]

THE LIBERATOR.

WEST INDIA APPRENTICESHIP. NO. VII.  
Extracts from the Journal of Major John B. Goss.

At this time, the great question of the abolition of slavery began to assume an important position.

Yesterday morning, as I was on my way to visit one of the neighboring estates, I was overtaken by the proprietor of a small estate in my district. He rode along in the same direction with mine. We joggled along and chatted as we joggled. This gentleman I rather liked, because he was very kind and considerate to his apprentices, though exceedingly rough and uninformed. The consequence of this conduct was, that no complaints from either him or them were brought before me. In the course of our conversation, he said:—'I cannot account for it, but I have lately undergone a great change in my temper.'—'How is that?' said I. 'Why,'

The women then collected around him. He asked them, what in God's name ailed them; when, to his dismay, he was informed that the cause of the disorder was, that the men laughed at the women in consequence of their being obliged to obey an order issued by their masters several days ago, and which they were compelled to submit to, and to which was, that *all should perform their natural occasions upon their respective rows in the field in presence of one another, men and women, without being permitted to retire for that purpose!* My sergeant then directed all to resume their work, and said that he would inform me of the circumstance, which, I trust, I would certainly take proper notice of. He then left at full speed, neither sparing the rowels of his spurs, nor the sides of his horse, and was back with us to the office before I thought he had time to be there. I scarcely recollect having ever seen a more curious expression, than the old man's face exhibited when I said, 'Well, sergeant, what's the matter at — estate?' By the powers, my major, I am almost ashamed to tell you; for the story, though it's a mighty short one, would turn

**SIR CULLING EARDLEY SMITH.** This gentleman who figured so conspicuously as President of the London Christian Alliance Convention, has dropped his patronymic and reduplicated his maternal name, in consequence of an accession of property on his mother's side. He now writes his name Culling Eardley Eardley. See the omnipotence of money over the natural feelings of the heart. For money the honored and flattered President of the Evangelical Alliance consents to repudiate the name of his own father.—*Con. Journal* (Concordia)

'NARRATIVE OF W. W. BROWN, A FUGITIVE SLAVE, WRITTEN BY HIMSELF,' is the title of a thin duodecimo put into our hands by a colored friend at the request of the author, and which we have perused with deep interest. It is written in a clear, simple and touching style, and is, we presume, a fair history of the better class of slaves. We would recommend it to the perusal of all such as feel any interest in the slaves—it will quicken their devotion to the cause. We would advise the indifferent to read it, as it will give them the chance of becoming true friends, and make them vibrate in sympathy for the oppressed bondman.—*New Bedford Bulletin.*

SELECTIONS.

From the London Inquirer.  
AMERICAN CORRESPONDENCE.

It has taken other opportunities of explaining how I was that, in the course of the discussion at the meeting, I might make use of the information I had only then just received from the gentleman in America, respecting the character of that gentleman in relation to this subject. Most certainly the question was not of my raising. The high and stately character of the gentleman who had been charged with the duty of representing Great Britain, being assumed by other parties, it became necessary to declare not only such facts as I had observed myself, but such as had also been stated in authority which I could not disbelieve. The gentleman's reply was called for. He was asked the latter question, "Does my friend, which it was so—I could hardly feel justified at the moment in betraying the confidence of a private correspondence." I am now, however, enabled to say, that the gentleman did not desire to answer the question, and has removed from that correspondence, and, by consequence, the responsibility of ascribing to Mr. Parkman the sentiments complained of in relation to the detestable institution of which he is a prominent abhorrer; no longer remains with your recollection.

GEORGE ARMSTRONG.

---

BOSTON, June 30, 1847.

But let me recur, for a moment, to the Boston invitation, just to ask, why it was originated and sent, at once in so formal and so irresponsible a manner? Why was it not sent by the American Unitarian Association, as it easily might, and cordially would, have been? The American Unitarian Association is the only body known to British Unitarians, as officially and authoritatively (if I may so speak) representing American Unitarians. And had the invitation been accepted, and delegates sent to our annual meetings from Great Britain and Ireland, they would have found no other meetings to attend, distinctively Unitarian, save those of the American Unitarian Association.

I dare say, my dear Sir, that you have had other letters, from American sources, giving you information of the position and progress of things here touching the slavery question. But I presume that it was to recent letters of my own that you referred, in some remarks which you made at the meeting of the British and Foreign Unitarian Association. If so, I wish you had expressly so declared, and then your authority for certain statements would have been better known, please God. I never will write, one word on this subject of slavery which I do not believe to be the honest truth, nor one which I will shrink from defending anywhere. The charge against Dr. Parkman of being in a pro-slavery position I did make, though I certainly had no wish or intent to become, unnece-

ally, his public accuser. But by that declaration he was willing to abide, and stand ready to produce the proof thereof. He was, steadily, unrelenting opposition to every kind and description of effort against slavery, and appeal to the whole community of Boston, and American Unitarians generally, if this is not so. As to the assertion that it is on account of the fact that Dr. Parkman is "not an Abolitionist," the Rev. gentleman who made it is mistaken; it is not true, though doubtless believed by him to be true. Dr. Parkman regarded the anti-slavery efforts of Dr. Channing and of Dr. Follen with no less respect than we have heard him speak disparagingly of the anti-slavery labors of Dr. Channing. He declared that Dr. Channing had much diminished his influence, and that of his other writings, thereby; and that his association with the anti-slavery movement had been a "bad language" that repelled him? When, a year ago, Dr. Parkman's effort was made to induce the American Unitarian Association to reply to a letter from Ireland, addressed to American Unitarians generally, Dr.

to suffer on slavery should ever go forth from the American Unitarian Association. Was it the 'intemperate language' he feared? A few years ago, the captain of a New Bedford vessel, on a passage home from one of the ports of Virginia, discovered that he had a fugitive slave on board. The poor fellow, starving for food, begged for a morsel, and the captain, to his great joy, took this method to escape from the iron bondage which was alike cruel to body and to soul; he secreted himself in the hold of the ship. There he was found. The heartless, selfish captain put back his vessel, and, deaf to all the remonstrances and supplications of the slave, he sailed on his way. The next day the vessel was overtaken by the tender mercies of an exasperated master. And of this act Dr. Parkman distinctly, and without qualification, approved; had the captain not done so, said he, he would have disobeyed the express stipulations of the national compact! Thus a proslavery minister of the Gospel taught that the original sin of the American people was the one of disobeying the law of God—the 'intemperate language' of the Abolitionists, forsooth, is unpardonable in his eyes; but the inhuman, pitiless, hard-hearted acts of a minion of slavery did no indignant rebuke from him! God judge between him and the Abolitionists! To my mind, no truth is







## THE LIBERATOR.

BOSTON, SEPT. 3, 1847.

BETH SPRAGUE.

One of the last injunctions which Mr. Garrison gave to me, previous to his departure, was to perform the duty to the venerable memory of this Father of the American Anti-Slavery Cause, which was pressing engagements prevented him from discharging himself. He could not have assigned to me a more grateful task. We loved and revered the man the person and character of that admirable man not to be most ready to do what feeble justice may to his services and his virtues. We only regret that his eulogy was not reserved for hands better able to do them justice, than ours.

There are few objects more beautiful than a cheerful, happy, virtuous old age. An old age which the years of a temperate prime have blessed with all that should accompany it, as

of health, love, obedience, troops of friends, the remembrance of a life well-spent and the calm expectation of future good. To honor the hoary head, when the years, which have shed their snow upon it, have been years of activity and beneficence, is a natural impulse of a good heart and a well-nurtured mind. But, especially, when an Old Age is given with living labors in the great struggle for Human Freedom, to which the Spring-tide and the Summer-Prime of life had been devoted, its beauty is more reverend and its crown of gray hairs the most glorious to behold.

Such was the old age of the venerable man who has recently passed away from among us, and gone to his labor to his rest. He had lived far beyond the appointed age of man, and stood upon the threshold of his nineteenth year. His eye was dimmed, but his natural strength abated, by the lapse of his years; but his heart remained fresh and young to the last. He had discovered the true Fountain of Youth, he had laid hold of the genuine Elixir of Life, and he defied the worst ravages of Time. A young and ardent interest, imbued in boyhood, and enduring to the last, in the promotion and security of the liberties of mankind, an interest unselfish, enthusiastic, everdine from the listless vacillancy of youth, and often makes the close of a life devoted to the personal objects of its own appropriate punishment. He was taken from the round of selfish purposes by the night of a great Principle, and he believed in it with faith and with active zeal, it blessed him with exemption from the worse infirmities of a protracted existence.

Mr. Sprague was born on the 4th of July, 1769, at Newbury, and having died on the 8th of July, 1847, he was just entering upon his Eighty-EIGHTH year, at the time of his decease. His earliest act was, when, considering the peculiar complexion of the times in which his youth was passed, was the most natural manifestation of the ruling principle of his life. In 1776, at the age of sixteen, he enlisted as a continental soldier, and served in its ranks for some time in the struggle then in progress with the mother country. Of the particulars of his service, and of the time of his discharge, we are not informed. But, at an early period of life, he was married to Deborah Sampson, a woman, like himself, of the era of the Patriots, and, like himself, too, a worthy her of that best of blood.

He lived in her companionship for more than sixty years, and saw sixteen sons and daughters grow to maturity around him. All of them, we believe, were married, and the number of his descendants had passed beyond his own knowledge, long before his death. They could not have amounted to much more than two hundred. He saw them all prosper, and some of them eminent for success in business and in public life. Mrs. Sprague died only two or three years before her husband.

Mr. Sprague's first pursuit was Agriculture, which he subsequently exchanged for Trade, in which he became extensively engaged. He was not one of those who define "enough" to be "a little more than they have," and so he retired from business some twenty-five years before his death, after he had accumulated wealth, to his simple tastes and habits, was a noble competency. He was for many years in public life, having represented his Town and County in the House or in the Senate of Massachusetts for about thirty successive years. He served twice as Mayor for President and Vice President of the United States, and was more than once elected Executive Councillor, which office he never accepted.

It was about thirty years of age at the time the Federal Constitution went into operation, and he was among those who voted for its adoption with a strong faith in its efficacy as the Palladium of Freedom. When the Great Parties, which for so many years agitated the country, sprang into existence in the spirit of the French Revolution, he took his side decidedly, warmly and consistently with the Democratic, Republican, or Jeffersonian Union. Whatever opinions may prevail as to the merits of those parties, no one, who knew Mr. Sprague, can doubt that he made his election deliberately and with the firm conviction that he was thus best serving the cause of Liberty and of his Country. His zeal, industry and tact as a politician were unsurpassed in his region. He gave himself to this work with the same enthusiasm and singleness of mind which he afterwards brought to the Anti-Slavery warfare. But he never sought, nor stopped, any office of profit, usually the object and the reward of partisan activity.

Mr. Sprague was already an old man, past the thirtieth year of age, when the modern Anti-Slavery Movement began in this Country, that movement which is distinguished from all previous efforts for Abolition, by the adoption of the cardinal principle, that IMMEDIATE EMANCIPATION IS THE DUTY OF THE MASTER AND RIGHT OF THE SLAVE. Old as he was, however, he enlisted early in this new warfare, and served conspicuously in all its campaigns, up to the time of his death. The Standard states that a writer in a Plymouth paper, in an obituary notice of Mr. Sprague, affirms that "he was not what is called at the present time an abolitionist!" This writer, whoever he may be, must have been singularly ignorant of the history of the man of whom he spoke, or else he most fully slandered the memory of the dead. We think there is scarcely a falsehood that could have been uttered affecting his private character or personal honor, that could come so near calling the Father from his grave to resent it, as this.

For more than Fifty years of the last years of his life he seemed to be his chief business to identify himself with the A. S. men and measures the most generally odious, through their fidelity to the slave. He was an Abolitionist of the Abolitionists, a Garrisonian, a Conqueror, and a Disunionist. For many years he was President of his County Anti-Slavery Society, and to the last was an active member and officer of it. He has long been the First President of the Massachusetts A. S. Society; we believe ever since it was established. At all important meetings at New York, and at almost every general A. S. meeting in Boston he took a prompt, active and prominent part. His last appearance in public was, at the New England A. S. Convention, in May, (of which we shall speak presently,) and on the next morning he attended a meeting of the Massachusetts Board and assisted at the transaction of the business. If there were a man in America, that had earned the honorable name of an Ultra Abolitionist, that man was Beth Sprague.

There were two occasions in the course of the A. S. life of Mr. Sprague when his soul was sorely

tried. The one was when the Movement had reached the point where the position of the American Church as the Bulwark of American Slavery was made plain to its vision, and it became its duty to call upon all true lovers of liberty to come out from her. Mr. Sprague was a man of strong religious feelings. He had joined the Methodist Episcopal Church, years ago, and he long hoped that the Discipline of Wesley would be of power enough to free it from the guilt of American Slavery, "the vilest that ever saw the sun." The stern denunciations of the Pro-Slavery Church, uttered by the abolitionists, seemed to him, at first, more severe than the case required, and he could not see the pointing of duty with the eyes of his brethren. A very short time of consideration and special observation was required, however, to satisfy him that the half had not been told. He, immediately, with characteristic truthfulness, separated himself from Established Methodism, and formed a Secession Church, at a large expense to himself, which, he believed, at least, had put away from itself the unclean thing in its very shape.

The other Saying of Anti-Slavery which he found it hard to bear, was the unequivocal condemnation which it found itself obliged to pass upon the Constitution and Union of the United States. It was a bitter belief for him to receive, that the results of that Revolution in which he had borne arms in his boyhood, and which he had helped to build up and maintain in his prime, and all because he believed them to be the sanctuary and the safeguard of Liberty, were in very deed her most fatal enemies. That the Union was the heaviest of the chains that bind the slave to his doom, and the Constitution the prison-house of his despair. It was long before he could receive these truths. But at last, and the very last time that he spoke in public, at the May Convention, but about six weeks before his death, he expressed his entire concurrence in the doctrine of the American A. S. Society on these important points. It was a most moving and solemn speech. It was as if one of a buried generation was returned to give the seal of certainty to newly perceived truths. His voice, from the feebleness of his age, could reach but a small portion of the audience, but it made an indelible impression upon all who heard it.

He reminded the Convention of his unwillingness to agree, in past years, with their recorded utterances as to the Union and the Constitution. He recited his own personal connection with these National Institutions. He spoke of the gloomy days of the Revolution, and of the jarring elements of the Old Confederation. He told of the hope with which the prospect of a Union of the discordant parts, and of a National Government, inspired men's hearts which were failing them for fear. He reminded us of the novelty of the experiment, and adjured us to remember the fearful strength of the temptation of the Fathers. Was it strange that they were all ready, as far as possible, to wink the Compromises with Slavery out of sight, or to hope that they would, in some way, disappear along with their creating cause? He told us how star after star had been blotted out from the horizon of his hope, until, in his extreme old age, he was obliged to acknowledge that all the political labors of his life had been in vain, and that the work of building up a True Republic was yet to be begun. "You could hardly expect," he exclaimed, "that I should be very ready to make this acknowledgment. But I do it now, and declare it to be my belief that the present Union and Constitution are incompatible with true and universal Liberty!" He told how he had refused to qualify for the Commission of the Peace, for several years, from a feeling that he could not consent to be bound to perform the requirements of the Constitution, although he had not been ready to repudiate it entirely. He concluded by reminding us that these were probably the last words he should address to us, and exhorted us to persevere in the way we were in, assuring us it was the only one that would lead to success, though it would not be given to his eyes to behold it.

These were, so to speak, the dying words of this aged Patriot—the last legacy of one who had seen all, and been a part of much of what is to us only the History of the Past, to his friends and to his country. It will be well for us all, if we deserve the blessing he bestowed upon us, with his parting words that day, by endeavoring to imitate the example of strength of principle, simplicity of character, singleness of heart, devotion to great and unselfish purposes, faithfulness to every prompting of duty, which he has bequeathed to us. He was a true Patriot, for he sought to work out the salvation of his country by the removal of the Curse of her Crimes. He was a true Democrat, for he looked upon all men, whether white or black, whether bond or free, as equals in point of rights, and he deemed that to strive for the restoration of their rights to those robbed of them, was his first public duty. He was a true Man, for he took Right for his guide, rather than Expediency, and asked only to discern whither Conscience led, to know the way that he should go. In the midst of the political corruption and public profligacy of a degenerate age, he kept his heart pure and his hands clean. He exhibited the rare spectacle of cautious, yet constant, progress of ideas and principles, even to the end of one of the longest of lives. His prime of life and his old age are full of instruction; for the one teaches us how to make the other beautiful and blessed. Such an evening was a fit fitting for such a day. Such a winter is more genial in its influences and more fruitful of blessings than many common Summers, than a multitude of vulgar Springs.—q.

## THE REV. DR. DEWEY.

A very silly letter written by this gentleman to the Christian Inquirer will be found in another part of this paper. It deserves notice only as another unwilling testimony to the growing strength of the Anti-Slavery Movement. Dr. Dewey, we believe, is reckoned among the chiefest Rabbits of his denomination; (the Unitarian,) and has some reputation, among his own sect, as a sermon-writer. Such witness, under his own hand, as this letter contains, to the might of Abolitionism, is, therefore, worth a passing word. We have also inserted a communication, called forth by this letter, which appeared originally in the Boston Courier, and which we believe we violate no confidence in stating to be from the earnest and vigorous pen of our friend, EMERSON JACKSON. This excellent article covers the whole ground opened by this letter so completely and so thoroughly, that very little is left for us to say.

The Reverend Gentleman appears from this chapter of Lamentations, to have been long a victim of persecution. Rabid abolitionists, frothing at the mouth, have been for years upon his track. But it is not until their growlings are echoed from the other side of the Atlantic that he at last stands at bay. We are afraid, however, that this was not better had been bitten, for he appears to be (if he will pardon an Americano-Iberianism) very mad, himself. He certainly appears, in this letter, much more in the attitude and temper of Parson Trulliber than of Parson Adams. But let that pass.

We are perfectly willing to let every man be the judge of his own persecutions. Every man his own Martyrologist, say we. We are, therefore, not at all disposed to deny that the sufferings of this painful Confessor have been as great as he sets them forth. We cannot doubt, from his own showing, and from the complacent acquiescence of the Christian Register in his claims, that he can make out a clear title to Canonization in the Unitarian Calendar. We can only say that they are not as fresh in our remembrance as in his. But it is very possible, in the many field-days, which those mighty hunters, the Anti-Slavery Nimrods, have had in pursuit of this

sort of game, that this particular Doctor in Divinity may have been run down. Among the innumerable flocks of birds of Dr. Dewey's feather, that they have "put up," it is quite likely that he may have been bagged. And we would not swear (though we have no recollection of the circumstance) that we may not have had a shot at him ourselves.

But, then, this was of no consequence, for it seems nobody knew he was hit, except himself. Nobody in this country ever heard the report or saw the flash, and it was not until the one was re-echoed, and the other reflected, from the other side of the water, that the hurt bird thought it worth his while to flutter! Men avoid the name of abolitionist as they would a pestilence, and every "respectable and influential man" who has anything to say about slavery "takes special pains to say that he is not an abolitionist!" And yet nobody knows what the abolitionists say, and nobody reads their papers "out of the limits of the Abolition Party!" And what is stranger yet, Dr. Dewey is greatly misled by these very unknown and influential men will not acknowledge him to be as good an abolitionist as themselves! Abolitionism has no perhaps not in this great matter," says Dr. Dewey. Perhaps not; but we apprehend his illustration is more to the point than his proposition. "David, the man of war, must not build the temple, but some more wise and peaceful successor." But David, man of war as he was, was rather an essential antecedent to that successor. We fear that the world would never have seen such an Anti-Slavery Solomon as Dr. Dewey, had it not been for the paternity of that bloody-minded David, Mr. Garrison.

But it seems Dr. Dewey is an Anti-Slavery man as truly as any of the Anti-Slavery editors. We happen to recollect a little anecdote in confirmation of this statement. A lady of great excellence and distinction once told us that she went to hear this eminent Anti-Slavery saint preach, one Thanksgiving Day, in New York. He handled the usual topics of National Eulogy with much zeal and eloquence, and among other things, he dwelt on the blessings of civil liberty which were universally enjoyed. And he called upon his hearers to thank God that there was not a man throughout this broad land that had not the free enjoyment of all his rights. His hearer waited for the grateful preacher at the door of the Church, and when he complacently approached, he exclaimed,

"How could you Mr. Dewey, (for he was not Doctor then,) how could you say that there is not a man in this country deprived of his rights, when you know that there are THREE MILLIONS OF SLAVES in it?"

"Bless me!" exclaimed this anti-slavery minister, with a start of sudden recollection, "bless me! I had entirely forgotten them!"

But then we should make allowances for a little slip of the memory like this. Let us see what evidence he gives of his anti-slavery character in this letter. Dr. Dewey had, in the course of a temporary ministration at Washington, preached to an audience in part composed of slaveholders, a sermon containing the following proposition: "It is certain that there is nothing of abolitionism in the Christian Record!" Now Dr. Dewey could hardly have expected that the abolitionists would refrain from cracking such a nut as this, if he gave them the chance. If he wanted to save it for his own delectation or that of his friends, he should have kept it out of the way of such numerous animals. But it seems that though this sentence and the context (of which Dr. Dewey is wisely jealous) did look a little fishy to us Southern vulgarism on a very Southern subject; still, it was all cured, and his anti-slavery character put beyond all question,—*omni suspitio major*,—by the following words, which we quote in his own indignant italics, and commend them to the serious meditation of our readers:—*"Whatever be right or wrong in these extremes, I do not now say; such topics require a larger discussion!"* Could any thing more conclusive?

Dr. Dewey having thus sued out his anti-slavery letters-patent, and they having received the Broad Seal of the Christian Register, his claim to the title of an anti-slavery man is put beyond all doubt and cavil. The contumacious English Unitarians will take notice of this, and henceforth hold their peace forever. But it having been so triumphantly settled that Dr. Dewey is an anti-slavery man, we would most respectfully ask of him, (and he may call to his aid his sponsor of the Register,) to point out to us among all the inhabitants of this land, slaveholders and all, from the St. Lawrence to the city of Mexico, whom he thinks deserving of the epithet of a PRO-SLAVERY man!—q.

## THE LINCOLN FUNERAL AT WORCESTER.

After we had sent to the press the leader of a late paper, we received from a well-known abolitionist (the Rev. Richard Thayer, of Bridgewater), a letter asking our attention to what appeared to him a discrepancy between the statement of Mr. Pillsbury in his speech on the First, at Worcester, and that of the Christian Citizen, in relation to the degree of respect shown to the funeral of Captain Lincoln, by the inhabitants of the town and county of Worcester. It does not appear to us that the language of Mr. Pillsbury, though general in its terms and glowing in its phrase, would be apt to mislead the minds of those that read it, in this particular. We do not think that it would generally convey the impression that every shop was closed, and that every individual in the town and county united in doing honor to the dead soldier. It seems to us merely to express in picturesque language, that honor was paid to him by the inhabitants of the town and county of Worcester.

The attempt of the Christian Citizen to make out a case of indignant virtue in behalf of those citizens seems to us to fail, on its own showing. Its statement, as sent to us by Mr. Thayer, is as follows:—

"Had our citizens generally united in this senseless pageant, in honor of one who had died quietly in his bed, would perhaps have never been heard of beyond the limits of his native State,—there is no doubt but their conduct would have been construed into an approval of warlike deeds and military glory; there is no doubt but the effect would have been to encourage the war spirit in our midst, and to inspire the minds of our children with false notions of the glory and honor to be acquired upon the field of carnage and blood. Taking into consideration the character of this community—their disapprobation of everything connected with the war we are now waging in Mexico—nothing could have been in worse taste than the attempt to pay such unusual honors to one who had been instrumental in its prosecution;—and from the bottom of our heart do we rejoice that the invitations and appeals of the committee were received with such universal dissent by all classes of the people."

We really cannot perceive from whence the Citizen derives this heartily joy. The military display and imposing character of the pageant are not denied, and these are what constituted the testimonial in honor of Captain Lincoln, and through him to the cause in which he had fallen. Worcester County furnished men enough in some shape or other to make up a striking display. And this is all that Mr. Pillsbury meant. The circumstance of the absence of those that were not present seems to us a very small foundation on which to build up such a superstructure of satisfaction. Few men like to walk at the tail of a military procession, however well inclined they may be to the occasion, that calls for it. They undoubtedly, preferred seeing the eight, themselves, to making the sorriest part of the show. And the Citizen proceeds to say that there were "thousands present to witness the pageant from other towns!" The editor must be of a very sanguine temperament if he sees any thing in these circumstances to inspire him with complacency in

## THE LIBERATOR.

view of "the character of this community," or any symptoms of "disapprobation of everything connected with the Mexican war." If all this did not amount to "an approval of warlike deeds and military glory," to be attended with all the consequences the Citizen deprecates, we should really like to know what would!

When we first heard of the small number of "patriots" (as Bonaparte's soldiers used to call every thing that was not military) in the procession, we were inclined to attribute it to disapprobation of the occasion. But we afterwards heard the circumstance accounted for very satisfactorily, if not so creditably to the parties concerned. And it was on the ground that the place assigned to the citizens was smaller than given to a Catholic Benevolent Society, (undoubtedly chiefly composed of Irishmen) and to the officers and students of the Catholic College of the Holy Cross. We fear that it was an aversion to Irishmen rather than to War in the Abstract, and an abhorrence of Popery rather than of the Mexican War in the Concrete, that prevented a greater attendance of citizens in the procession. We apprehend that quite as fair an inference might be drawn in favor of the disapprobation of the Boston truckmen of Mr. Polk's person or policy, from their having wheeled off and refused to take their place in the procession at its Reception, when they found that they were postponed to some Irish Societies.

But it is quite a waste of energy and ingenuity to attempt to prove the abhorrence of the people of Worcester, or of any other part of Massachusetts, to War in general, or to this war in particular, from any such demonstrations as this, supposing them to have been demonstrative in the way the Citizen supposes, in the face of the triumphant election of Governor Briggs, and Messrs. Winthrop and Abbott, in spite of, or rather because of, what they had done in support and encouragement of this war. It would be an easy way of paying the tithes of mint and annise, while the weightier matters of the law were neglected, for men to avoid a walk through the streets of Worcester on a July day, and then account it to themselves for righteousness! Such a plea in mitigation will not be received in Heaven's Chancery. The guilt of sustaining this war lies at the door of the political parties who voted for it directly in the persons of George N. Briggs and Isaac Davis, and indirectly by voting at all under a Constitution which has made it necessary and possible. There is no general aversion to the war. It puts money into too many purses. The faint opposition (and how faint!) of a portion of the pulpit and the presses of the country, proves by its very feebleness, how well content, or, at least, how indifferent the leaders and the people are to this war with all its precedent usurpations and concomitant crimes. We must seek out a more substantial capital for our self-glorification, than is afforded by any disapprobation evinced by Massachusetts, or any of her parts, to the Mexican war.—q.

## MEETING IN PHILADELPHIA, IN HONOR OF DOUGLASS AND GARRISON.

A reception meeting, for F. Douglass, by the colored people of Philadelphia, was given on Friday evening Aug. 6th, in the Bethel Church. Robert Purvis presided, and in an eloquent and exceedingly appropriate speech introduced Mr. Douglass to the audience. He was most cordially welcomed, and addressed the meeting in a speech which is described as "holding the audience spell-bound for more than two hours." Mr. Garrison was then introduced to the meeting, and as he came forward was "greeted with loud and continued cheering." His speech was an eloquent and impressive appeal to the colored people to identify themselves with the anti-slavery cause, and to elevate themselves by industry, virtue, and intelligence.

At the close of the reception meeting, a handsome collation, in token of their gratitude and affection, was given by the colored people. A fine band of music gave additional attraction to the occasion. Brief but effective speeches were made by Messrs. Garrison, Douglass, Purvis, Bias, &c. The sentiment of *No Union with Slaveholders*, which Mr. Garrison gave at the close of his remarks, "was received with a thundering cheer, and a hearty three times three."

The following are the sentiments which called up the speakers therein named:—

Our Guest Frederick Douglass—The staunch advocate of Liberty. Time never can erase from our memory the services of a great champion. *William Lloyd Garrison*—The first to cry aloud to the tyrants of the South, the last to yield principle to interest, his reward is in heaven. *Tune—Sweet Home.*

MR. LUCRETIA MOTT held religious meetings in the Unitarian meeting-house in Nantucket, on Sunday last, Aug. 15.

Mrs. Mott also held a meeting, on Sunday evening Aug. 22d, at Worcester, in the meeting-house of the 2nd Congregational (Unitarian) Society, Rev. Alonzo Hill, Pastor. We understand that the large house was entirely filled, and that Mrs. Mott spoke most eloquently and faithfully on the great topics of Christian life and character, and with particular reference to Slavery, and other prevailing crimes and wrongs of the day. The lecture was received with great interest, and the noble-hearted woman who gave it won a new title to the respect of all her hearers.

HOSEA BIGLOW.

We intended to have welcomed this valuable young friend to town, last week, and to have given him the seat of honor inside our paper. We are rejoiced to find that he has extended his correspondence, and hope that he will continue his communications with the public. We are glad to hear from Parson Wilbur again, and hope that the venerable Ezekiel can still affirm that "there's nowhere a kitting spryger'n he be."

Should any of our readers be so abandoned as not to read our column of Poetry, regularly, we advise them to look up their last week's Liberator, and there edit themselves with the latest and most authentic accounts from Deacon Briggs's Volunteers, on the "Rio Grandy."—q.

## THE LONDON JOURNAL AND THE LONDON WEEKLY TIMES.

By the Cambria we received copies of these valuable publications, which are new to us. The Journal is a Quarto of 15 pp. illustrated with woodcuts, and containing a great amount of reading matter, which seems to be well selected and interesting. Among other matters, we noticed copious extracts from Douglass's Narrative. It is furnished at the low price of one penny; and as it appears to have reached its 5th volume, it must have found its account in its moderation of terms.

The Weekly Times is a Newspaper, published by the same parties as the Journal; the Journal partaking rather of the nature of a Magazine. It contains a very great variety of news, political information, and general and miscellaneous reading. It is put at the low price of three-pence per number, being about half the price of the London Weeklies in general. We can recommend these works to any of our readers who are desirous of seeing a weekly London paper, at a very reasonable expense.—q.

IF THE *Utica Liberty Press* has commenced the re-publication of Major Colthurst's Journal. Would it be more than fair, that it should state that it copies from this paper?

We would invite the particular attention of our readers to the excellent Fourth of July discourse of the Rev. James Freeman Clarke, on our last page.

## TO CORRESPONDENTS.

R. D. W., of Dublin, will find, we hope, in the columns of the Liberator, our excuse for not having complied with his request. We will endeavor to do what he asks by the next Steamer.

EDWARD STARCH'S letter is welcome as his always are. It will appear next week.

"LIBERTY," Westfield, Mass. The proposition of his pious neighbor to the abolitionists to devise a plan for the education of slaves, in which he and his church would join, is, of course, a mere pro-slavery ruse. Why does not he devise one himself? It is as much his business as ours. We are glad to find that so sterile a soil has so faithful a husbandman as our correspondent.

L., Boston, as we suppose. Our friend should give the name of the Boat on which the distinction because of color was made, and the names of parties, and especially his own. Statements of facts should always be accompanied by responsible names. And, in general, we would state that all writers for the Liberator should be careful and let the editor know who they are. Their names need not appear in the paper unless they wish it, but the editor should always know them.

K., Pleasant Height, Lanc. Co., Pa., as far as we can judge by the post-mark. His letter, very long, and something obnoxious, is received. Its length is a great objection to its insertion; but its being anonymous is an insuperable one, in view of its nature. How do we know whether he is what he seems or not? We think, however, if he will read again the article of which he complains, in the latter part of the paper, he will find that he has given himself very unnecessary trouble, as we there affirm, in as plain terms as we know how to use, the very propositions which he accuses us of denying.

We do affirm that all who succeeded intelligently, in the Apostasy of 1840, were not abolitionists, because they proved by their acts that their sectarianism and their religious caste were dearer to them than the cause of the slave. Because they made false issues and maintained them with slanderous lying and pecuniary dishonesty, for the purpose of escaping from the uncompromising position which the Am. A. S. Society occupied then and has ever since. Such men, we suppose, our correspondent does not esteem abolitionists, nor such as aided, comforted or abetted them. None of our censures apply to any other.

As to mere differences of opinion on any subject aside from slavery, it would be strange if we made that any test, when our ranks are made up of men of every and all opinions, religious and political. We act with all who will act with us. Abolitionists of all sects, and of all parties, of the Third party, as well as of the Whig and Democratic Party, meet on the platform of Old Organization and co-operate as far as they can consistently with their other opinions. Personal character, not differences of opinion, has been all that has made certain persons feel that they were under the ban of Old Organization. There was never a more united or a more tolerating body than the true abolitionists have been from the beginning,—those that have proved themselves to be such by their fidelity in all trials.

C. H., Upper Oxford, Chester Co. Pa. His letter received and directions attended to. We would remind him that Editors have rights as well as Correspondents, and that it is possible that illiberality may exist on the part of the subscribers, as well as of the conductor, of a paper. The columns of the Liberator are finite, and the Editor must be permitted the discretion of saying how they shall be filled up.—q.

## LETTER FROM WM. W. BROWN.

PITTSBURGH, Aug. 9, 1847.

MY DEAR FRIEND MAY: You have, I doubt not, heard of our meeting at New Bedford; it was well attended, and I think did some good for the cause. The colored people of New Bedford are in advance of the colored people of any other place that I have visited in the State. I came from there directly to Leominster, and in the evening a large audience assembled at the Unitarian church, and a more attentive one I have never spoken to.

On the following Thursday, the females formed an anti-slavery sewing circle for the purpose of aiding the next Boston Fair; and I doubt not but their labor will be appreciated by the friends of the cause in and about Boston, and am more and more convinced of the propriety of invoking the aid of females to the slave's cause. Their sewing circles will have a salutary effect upon all who attend them. Nothing looks more cheering to me than to see a circle of women working with their own hands for the redemption of their enslaved countrymen. And why should they not labor for the downfall of slavery? Are not more than a million of females driven daily to the sugar, the cotton, the rice and tobacco plantations of the South? Are they not denied the marriage rite? Is not Jesus crucified every day on the plains of the South, in the person of the unprotected slave? I never fail to urge upon the women the discharge of their duty to the slave. Some ask, "What can we do?" There is a majority against having any thing done in our town, &c. But they should understand that the success of our cause does not depend upon majorities; and if it did, the fact that a majority are against us, does not make them right or us wrong. They should recollect that it was a majority which passed the Stamp Act, and the Tea Tax, which smiled upon the persecutions of Galileo, which stood about the stake of Servetus, which administered the hemlock to Socrates, which called for the crucifixion of Jesus. But that did not make those acts right.

And then they should take a view of the past, and see what has been accomplished by the aid of Women. They should recollect that it was a woman that put in motion the machinery by which 800,000 of our brethren obtained their freedom in the West Indies; by a woman Rome obtained her liberty; by a woman the plebeians acquired the Consulate; by a woman, when the city was trembling with the vindictive exile at its gates, it was saved from that destruction which no other influence could avert. Such evidences as these should strengthen their hands, and cause them to labor with redoubled energy, until the last chain shall fall from the limb of the last slave, not only in America, but in the world.

Yours for the oppressed, WM. W. BROWN.

More Aid and Comfort.—We learn that on Saturday last Two Millions of Specie passed over the Harrisburg railroad, on its way to Mexico, via New Orleans. This, with Five Millions previously forwarded, makes Seven Millions of the people's money, which has already been drained from the specie of this section of the country to maintain this useless war; and to enrich the Mexicans at our expense.

Accident.—Friday afternoon of last week as Mr. Parker Emerson, carpenter, was standing on a ladder, at work on a building belonging to Mr. Birby, in Commercial street, the end of a truck struck the ladder, knocked it down, and Mr. Emerson fell a distance of eighteen feet, striking on the sidewalk, bruising him severely. He was conveyed home in great distress. It is supposed that he is injured internally; and as he is 73 years of age, it is doubtful whether he will recover. Mr. Emerson saw that the truck was likely to strike the ladder, and called to the driver to be careful, but he paid no attention to him; and when the ladder fell, he drove off, without stopping to ascertain what injury had been done. We did not learn the name of the truckman, but understand he belongs to East Boston.—Atlas.

MARRIED.—In Providence, Aug. 14, by Rev. Jeremiah Asher, Mr. Thomas Paul, of this city, to Miss Eucuba Morse, of Providence.

WANTED. In a publishing office in Boston, an active, intelligent and honest young man. One who can furnish good testimonials may procure a responsible and advantageous situation, by an immediate application. Also, another wanted in a large clothing and variety establishment. Situation as porter, or similar employment, desired by a young man who would be likely to give satisfaction to his employer. W. C. NELL. Registry Book 21 Cornhill. Sept. 3.

## BARNSTABLE AND BRISTOL COUNTIES.

NOTICE. WILLIAM W. BROWN, formerly a slave in Antislavery Society, will lecture in the towns named below as follows:—

Chatham,	Tuesday,	September 7.
Hyannis,	Thursday,	" 8.
Sandwich,	Friday,	" 9.
Falmouth,	Sunday,	" 12.
Fairhaven,	Tuesday,	" 14.
Taunton,	Wednesday,	" 15.
Pastucket,	Friday,	" 17.
Attleboro',	Thursday,	" 18.
Norton,	Friday,	" 24.
S. Abington,	Sunday,	" 26.
K. Bridgewater,	Tuesday,	" 28.
W. Bridgewater,	Wednesday,	" 29.
S. Bridgewater,	Friday,	October 1.

## NANTUCKET.—NOTICE.

PARKER PILBURY will go from Harwich to Nantucket, and make a speech in Nantucket, on Tuesday evening, Sept. 7.

## OLD COLONY ANTI-SLAVERY SOCIETY.

A Quarterly Meeting of this Society will be held in South Bridgewater, on Saturday and Sunday, October 2d and 3d, 1847. The meeting will be held in the spacious Town House, only a few minutes' walk from the Depot, and continue through each day and evening. Meeting will commence at 9.15 o'clock, A. M.

We do most urgently and earnestly request the friends of the Society to arrange matters, as to be present at this meeting. We give the notice thus early, that all arrangements, necessary to be made in order to attend, may have ample time to be consummated. Bridgewater is a new field, and consequently we need a strong and full meeting. Bestir yourselves, then, abolitionists of the Old Colony! and let not the 2d and 3d of October end find you indifferent and inactive in the noble cause of humanity, but awake, and fight with all your might against the pro-slavery policy of the nation, and more especially that of Old Bridgewater!

Samuel May, Jr., Wm. W. Brown, L. Moody, P. Pillsbury, and other able speakers, will be present.

The *Bridgewater Letter*, in reply to a letter received from Bridgewater in England, on the subjects of Slavery and War, will be reviewed at this meeting.

HENRY H. BRIGHAM, Secretary.

South Abington, Sept. 3, 1847.

Will the Standard please copy?

## GRAND ANTI-SLAVERY CONVENTION ON CAPE COD.



## POETRY.

From the Christian.  
MAN.  
BY J. B. FRETTE.

Man is not always man, nor woman always woman;  
For some there are, who, though in stature look like them,  
And bear, thus far, the impress of their God,  
Yet still they lack the principle within.  
Which makes them great above their fellow worms;  
The worm that crawls—the insect buzzing round;  
In structure as great as man can boast,  
And hence, the difference must lay in the mind,  
Which, if once lacking, makes them equal all!

Some men are like a fair and precious nut,  
Whose outward look speaks a good within;  
But when 'tis cracked, behold, the kernel's gone,  
And nought remains but empty, tasteless shell!  
Some women, too, like fruits of fairest look,  
Doth to the eye angelic forms appear;  
But, when the paring has been taken off,  
And thus prepared, we taste what heavenly seemed,  
We find a poison lurking deep within,  
As if aught of good, save what the eye had seen!

Another class had souls of goodly size,  
But from the crushing of a pride without,  
And passions strong contending fierce within—  
They lie inactive—die with none to bless!  
And, yet another hath still larger souls,  
Lusting to do whatever good they can;  
But for a want of channels to extend,  
Or means, by which those channels to extend,  
They live unnoticed—die unloved by man!

And, yet still, others claim our notice here—  
"Tis they who, though in form, perhaps, less fair,  
Yet, with God's impress stamped upon their heart,  
Which makes them noble, good, and kind,  
They, who in love, oft seek the widow's cot,  
And pour the balm of friendship in her heart—  
They, who are honest, noblest work of God,  
In body manlike—semi-god in mind!

Thus mortal differ in their souls and means;  
Some none, some little, medium, large and great,  
And as this difference so much truly is  
No man, a man, great man, greater still!

## WORK IS PRAYER.

By DEANKE.  
Brothers! be ye who ye may—  
Sons of men! I bid ye pray!  
Pray unceasing! pray with might!  
Pray in darkness! pray in light!  
Life hath yet no hours to spare;  
Life is toil—and toil is prayer.  
Life is toil, and all that lives  
Sacrifice of labor gives!  
Water, fire, and air, and earth,  
Rest not, pause not, from their birth;  
Sweated toil doth nature share—  
Labor! labor!—work is prayer.  
Seed within the fruitful ground,  
Insects in the reed profound,  
Bird, and beast, and tree, and flower—  
Each hath labor for its dower—  
Each the mark of toil doth wear;  
Labor! labor!—work is prayer.  
Student! in thy searching mind,  
Lo! the key of heaven thou'lt find!  
Trim thy lamp, and burn this oil—  
Through the midnight watches toil!  
Lay the soul's great secrets bare;  
Labor! labor!—work is prayer.  
Patriot! toiling for thy kind,  
Thou shalt break the chains that bind!  
Shape thy thought, and mould thy plan;  
Toil for freedom! toil for man!  
Barely think, and boldly dare;  
Labor! labor!—work is prayer.  
Christian! round thy brethren stand—  
Pledge thy truth, and give thy hand—  
Raise the downtrodden, help the weak;  
Toil for good—for virtue speak—  
Let thy brethren be thy care;  
Labor! labor!—work is prayer.  
Pray ye all!—the night draws near;  
Toil, while yet the sky is clear,  
Toil, while even round ye springs,  
Toil, while wrong its shadow flings,  
Toil in hope, and ne'er despair!  
Labor! labor!—work is prayer.

The Philadelphia Spirit of the Times & Daily  
Keystone, a Democratic paper, does some of the  
Whig pretty boys in the following parody on Can-  
ning's "Knife Grinder."

THE FEDERAL PRESS.  
Oh General Taylor! whither are you going?  
Far in San Luis—the road is out of order;  
Your troops are few, their linen, sir, wants mending—  
So do their breeches!

Poor 'Rough and Ready'! little think your men, sir,  
How, when you bid them slaughter harmless Mexi-  
cans,  
Your soul revolts, sir, at such fields as Monterey,  
And Buena Vista!

Tell us, Oh Zachary! how came you to go to Mexi-  
co?  
Did Mr. Polk tyrannically use you?  
Force you, instead of butchering Florida Indians,  
To murder white men?

Was it the President, who feared your popularity,  
And knew you deemed 'His War' unjust, unholy?  
Or was it the Secretary, to read your despatches,  
All about glory?

(Have you not read 'Tom Corwin's speech' on  
Mexico?)  
Will you be President? For as Clay, hem!—  
Stand ready to drop him soon as you have told us  
A pitiful story!

GENERAL TAYLOR.  
'Stary! God bless you! I have none to tell, sir;  
Only the blasted Mexicans invaded Texas—  
And they who call such war 'unjust, unholy'  
'Are worse than Mexicans.'

My country called for me, and I am here!  
(The old white horse and blue coat always ready!)  
'The Mexicans wrong me, sir, said he; and I said,  
'Let 'em give 'em—'

Then came my friends in order to take me up for  
The Presidency; they placed me before the people;  
But Feds and Nativists put me in their newspapers,  
As an 'Available.'

I should be glad, by the 'free will of the nation,'  
To be the President, if you will give me votes  
Enough, (idle,  
As the 'No Party Candidate.' But I will not med-  
dle with 'party schemes,' sir,

FEDERAL PRESS.  
'We give thee votes, sir? We'll see thee hanged  
first!'  
Watch! when a sense of policy can influence—  
Skull-breaker! throat-cut! child and woman slayer!  
'Slave driver' and 'outcast!'

'So live, that when thy summons comes to join  
The innumerable caravan that moves  
To the pale realm of shade, where each must take  
His chamber in the silent halls of death;  
Thou go not, like the quarry laid at night,  
Scattered to the dæmon's and the south,  
By an unheeding trust, approach thy grave,  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.'

## REFORMATORY.

A SERMON  
DELIVERED ON THE FOURTH OF JULY, IN THE NA-  
SONIC TEMPLE, BY JAMES FREEMAN CLARKE.

Reader unto Caesar the things which are Caesar's;  
and unto God the things which are God's.—Luke  
20: 25.

From this text a sermon was lately preached  
in the Nason Temple, and was heard by a large  
audience. The title of which is "God or our Country?"  
The points discussed in these two publications I  
have nothing at present to say. But of the two  
titles I should prefer that of the sermon. I should  
say "God and our Country," rather than "God or  
our Country." I do not believe that we are ever  
called to choose between what we owe to God and  
what we owe to our country. Loyalty to one is  
loyalty to the other. Loyalty to our country may  
demand that we shall rebuke its sins. So the  
Jewish prophets were called to rebuke the sins of  
their nation, but they were none the less true pa-  
triot because they denounced punishments on  
Judea and Israel for their iniquities and transgres-  
sions. Loyalty to our country does not demand of us  
that we refuse to obey its laws, when those laws  
conflict with the laws of God. So the apostles,  
when the Sanhedrin, the highest legislature of  
Judea, passed a law forbidding any one to preach  
in the name of Jesus, were obliged to disobey,  
saying, "Whether it is right in the sight of God to  
hearken unto you more than unto God, judge ye."  
But the apostles did not cease to love and serve  
their country, though they disobeyed her unjust  
laws. They loved their country, "right or wrong."  
If it was wrong, they showed their love by rebuk-  
ing its wrongs and protesting against it, in word  
and act—if right, they showed their love by up-  
holding it in its righteous course. When they be-  
came Christians they continued to love their country,  
but they did not love their own nation the less, but  
the more, on that account. Their humanity did  
not swallow up their patriotism—it purified, deep-  
ened, and ennobled it. With what ardent affec-  
tion Paul's heart yearned towards his brethren  
after the flesh, when he almost wished that he  
were accursed for their sakes. And yet these  
countrymen had rejected and crucified his Mas-  
ter.

God and our Country! Well may those words  
be united, for it is by the providence of God that  
a nation is founded, and not by the will of man.  
God sends a nation into existence because he has  
a work for it to do, which no other nation can ac-  
complish. And if you and I were born here or  
have been brought here, that was a Divine  
Providence, and we have a work to do in this land  
and for this people. If our country commits sin,  
let us rebuke its sin—if it is faithful to its prin-  
ciples, its ideas, its works, let us expose that unfaith-  
fulness—if its laws are untrue and unjust, let us  
pay them no respect—if its rulers are wicked men,  
not ruling in the fear of God, let us not flatter them  
by any hypocritical or formal homage. But men-  
tion to the people themselves let us be true—let  
us love our nation—let us promote its real and  
highest interests, labor for its peace and its purity.

But some one will say, "Your country expresses  
itself by its laws—the laws of the land are the  
voice of the nation, legitimately expressed. Now  
suppose these laws conflict with those of God. Must  
you not then say, 'God or our Country?'"  
Well, let us suppose a case. I am in Illinois,  
and the laws of Illinois forbid me from sheltering  
a runaway slave, or giving him so much as a  
piece of bread if he comes starving to my house.  
What ought I to do? In the first place I ought to  
try to have those laws changed as soon as possible.  
In the second place, until they are changed, I ought  
to break them as often as possible, for God com-  
mands me to shelter and help every my fellow-  
man; much more one whose only crime is the mis-  
fortune of having been unjustly deprived of his  
liberty. In breaking such laws I shall still be serv-  
ing my country, for I shall be doing something to  
counteract the evil which my country sustains  
before the world for the existence of such laws.  
Can I regard such laws, (passed perhaps hastily,  
ignorantly, by the influence of a few cunning or  
selfish men,) can I regard such laws as the voice  
of the people, as expressing the sentiment of the  
nation? If I did I should truly despair of my  
country, and wish to fly from it forever. Suppose  
I know that the law will be repealed next week.  
Does it then justify expressing the mind of the peo-  
ple now, but not express their mind a week  
hence?

Still it may be said, "If you allow every man to  
do for himself what he will, and to be obeyed,  
and what laws unjust and to be disobeyed, you  
totally overthrow the authority of the laws, and so  
overturn society from its foundation."  
Not at all, for there is yet another point to be  
added. I said that if a law was unjust we are (1st),  
to endeavor to have it repealed, (2d), to disobey it  
till it is repealed. I now add, (3d), we are quietly  
to submit to the penalty provided in case of infrac-  
tion. Thus we "Render unto Caesar the things which  
are Caesar's," and unto God the things which are  
God's; submitting our body to him who can kill  
the body, and after that has no more that he can  
do, and submitting our soul to him who after he  
has killed can destroy soul and body in hell—thus  
obeying our individual conscience, and yet main-  
taining social order, and doing no harm to our  
revolutionists, for we do not resist nor seek to  
overthrow the authority of the State. We offer it  
no forcible opposition, we oppose it merely with  
reason and righteousness. We allow it to take  
away our goods and imprison our person. But  
we do not allow it to nullify God's commands or  
prohibitions.

So Socrates acted, when by an unjust law of the  
people he was condemned to die. A friend came  
to him in his prison, and said, I have bribed the  
jailer, and you can escape with me. But Socrates  
said, "Let us see first if it will be right for me to  
escape." And after discussing the question, he  
refused to do so, and he died. He was a good citizen,  
and was unjust, yet as a good citizen he was loyal  
to submit to its inflections. He would render to  
an unjust law passive submission by bearing its  
penalty, though he would not render it active obedi-  
ence, by doing what it commanded.

So too the Quakers acted when they went to  
prison by thousands in England, simply for refus-  
ing to take the oath of allegiance to Charles II.  
They would not violate their conscience by taking  
the oath the law required, because Christ said,  
"Swear not at all." But they willingly went to pri-  
son and made no attempt to resist or to escape.  
So that though the laws may be evil under which  
we live, we may still say, God and our Country.

But, again, it may be said, "If you say the  
Constitution of the country to be a false and un-  
just one—the Constitution, which is the fundamen-  
tal law, the organic law, from which the whole State  
takes its character—suppose that be wicked—  
must you not regard that as the outward mani-  
festation of your country, and say in the conflict be-  
tween the Constitution and God, God or my Coun-  
try? This, it may be added, is a very imaginary case.  
The Constitution of the United States is a pro-  
very instrument, containing clauses intended to  
support slavery, commanding us to return run-  
aways, and fixing slavery as the basis of representa-  
tion."

To this I would say, that supposing the United  
States Constitution ever so pro-slavery; that is not  
the country—and the nation. It does not, (I would  
in such a case maintain,) embody the character of  
the nation. I would in such a case go back of the  
Constitution, to the Declaration of Independence, made  
71 years ago to-day, and plant myself on its  
great ideas of equality, freedom and human rights.  
These, and not the love of slavery, are the life of  
our country, and these are still clear in the minds  
and around the hearts of the people.  
But while we admit the pro-slavery character of  
parts of the Constitution, we ought to remember  
that others parts are anti-slavery. It is a pro-slavery  
instrument, but it is also an anti-slavery instrument.  
It is an inconsistent instrument, made by inconsis-  
tent men. But I cannot but believe that these in-  
consistencies will be removed by and by, by amend-  
ments which shall give the whole Constitution an  
anti-slavery character. A movement has been com-  
menced which cannot stop until either this is ac-  
complished or the Union dissolved.

But there may be yet another objection. Some  
one may say, "Ah, well! You may say 'God and  
my Country,' though the laws be opposed to God's  
law—though parts of the Constitution be opposed  
to God's will. But can you say this when the peo-  
ple themselves are plunging into evil more and more  
and are so many, that their influence is so great,  
in holding so many slaves, in strengthening the sys-  
tem, and annexing new territories to pollute with  
it—when it is carrying on a mercenary and unjust  
war with Mexico—when both of the great politi-

cal parties bow the knee to the spirit of war, and  
when, by general acclamation, they will  
choose for their highest post a man whose only  
merit is that he has successfully carried on this un-  
just war. Does not this show that the nation is  
self-corrupt, and can you feel especial love for such  
a nation? I reply, that as many of the actions of  
the nation are, it would be folly or wickedness to  
disparage it. It is the faults of an ignorant  
youth, the faults of an exuberant nature, the excesses  
of the spirit of liberty—not inconsistent with  
many traits of nobleness and honor—least of all,  
affording any justification for despair. No doubt a  
nation may become too corrupt to be any longer sup-  
ported to exist as an evil example in the world.  
Then we must fly from it, as Lot did from Sodom.  
Such a nation apparently was destroyed at Carthage—  
such a people was buried by the eruption of  
Vesuvius—such a people were overthrown by the  
iron energy of Cortez. But not such is the  
character of our people. I should as soon think of  
despairing of school boys, because in the wildness  
of play they are riotous, or of college students, be-  
cause in a bon-fire or noise in the chapel. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good influences as  
to evil. They have an extraordinary power of self-  
recovery, and there is an array of intellect and  
a boundless force of intellect in the people. Our  
people are misled by demagogues—they carry no-  
tions of liberty into license—they are dazzled by the  
great energies displayed in war—they have not sur-  
mounted the antipathies of race against race. But  
they are wonderfully flexible to good